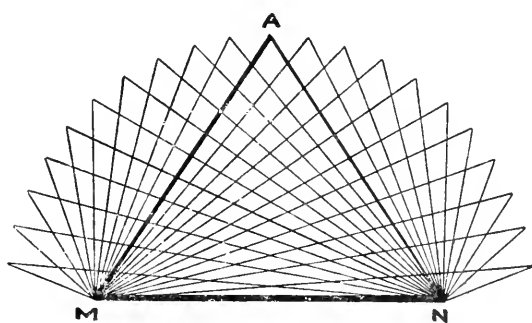


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

APRIL, 1927

Volume II

Number 12

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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THE GREAT WORK IN AMERICA

THE BROTHERHOOD OF MAN

(CONTINUED)



WHEN this evolutionary point is reached the individual, or Soul, has attained to a degree of personal knowledge and soul development where it becomes a conscious and voluntary cooperator with Nature in the evolution of his individuality and soul growth. At this point he becomes an intelligent and voluntary factor in his own individual evolution. From this point forward he adds the impulse of his own voluntary and intelligent efforts to the effort of Nature, and thus greatly accelerates the progress of his own individual development.

Until he reaches the point of "Psychic Majority and Emancipation", however, Nature carries forward his evolutionary progress alone. Up to this point, therefore, his evolutionary unfoldment is less rapid than it is thereafter, whence the individual adds the impulse of his own intelligent personal effort to that of Nature.

In the process of individualizing and evolving a human soul, therefore, it is of the most vital importance to the individual that he reach the point of psychic emancipation as early as possible, that he may thereafter add his own personal effort to the impulse of Nature, thereby increasing the rapidity of his own evolutionary unfoldment and development.

This naturally leads us to the question: What is Nature's evolutionary process by and through which the individual human may attain Psychic Emancipation and Moral Accountability?

There is but one, and it is definite, simple and direct. It is the EDUCATION of the individual in a definite, exact and scientific personal knowledge of Nature's laws, to the point where he shall attain his psychic majority and thereafter apply his knowledge to aid Nature voluntarily in his own soul growth.

It is this EDUCATION of the individual that becomes the central impulse and most uplifting inspiration of every individual member of "*The Brotherhood of Man*" which answers perfectly the terms and conditions of our definition.

It can now be seen with clearness and certainty that the great central and most exalted purpose, as well as permanent *occupation* of such a *Brotherhood of Man*, becomes that of carrying forward this great work of Individual Education as rapidly and perfectly as possible, to the end that each member of the *Brotherhood* shall achieve psychic emancipation and soul independence which shall invest him with the knowledge and power to supplement Nature in her Evolution and Unfoldment of Individual Intelligence, by his added voluntary and intelligent personal effort, to the full measure of his personal knowledge and power.

Viewing the subject from the standpoint of the individual member of such a *Brotherhood*, does it not appear to you that the logical, impelling and inspiring impulse and inevitable occupation of each and every member of such a *Brotherhood* is just twofold, namely:

1. Helping Nature, as rapidly as possible, by the added impulse of his own personal effort, to carry forward his own education as rapidly as possible and attain the most exalted evolutionary individual unfoldment possible.
2. Helping those who are less developed than himself, to arrive at the point of their psychic emancipation, as rapidly as may be possible, that they also may add the impulse of their knowledge and voluntary power to the effort of Nature in carrying forward the Great Work of Evolution and Soul Growth.

If the student and reader will make a careful and logical study of the outline of the activities of such a *Brotherhood* as we have defined, he can hardly fail to arrive at the conclusion that in the establishment of "*The Brotherhood of Man*", such

as we have outlined, elucidated and defined, we have arrived at the point along the path of evolution where, in human relationships, *competition* has virtually eliminated itself from the field of human activities and purposes, and *cooperation* has become the basic and central inspiration.

Having achieved psychic emancipation, and entered upon the cooperative endeavor to add the impulse of his own voluntary effort to the effort of Nature in his behalf, the combined impulse thereafter gives birth to what the world knows as *Altruism*. It is the impulse to help his fellow man over the evolutionary pathway he has travelled, and give to him the benefit of the same education and evolutionary unfoldment that were received by him, and thus give to his fellows a full equivalent of the definite knowledge he has received.

In this connection a study of the working of the Law of Compensation will explain why the members of such a Brotherhood enter with intense enthusiasm into the occupation of giving to their less advanced fellows the knowledge they have received from those who are yet beyond them in knowledge and unfoldment. It is because they have arrived at a degree of unfoldment where to know the law is to obey it. Under the Law of Compensation, having received in such generous abundance from their fellows, they know that they must give in equal measure to those who are following in their footsteps. As ye receive, so shall ye give; for this is the law of life. Those who receive most must also give most; and the business of life is now that of Receiving and Giving. Those who receive the knowledge which the Brotherhood has to give know that they much balance the Law of Compensation by giving in equal measure to those who need what they can give.

This will suggest why and how it is that such a Brotherhood becomes a truly great educational institution. It will explain why it is that the utmost care should be taken to guard against mistakes in the methods of instruction to be employed, as well as in the curriculum of education to be covered. This latter must be such that it shall cover every department of constructive human character; every phase of individual evolution along constructive lines.

It must not be limited to the facts of Nature and of Nature's laws upon the plane of physical life and knowledge only.

Neither must it be limited to education concerning the facts of Nature even upon both the physical and the spiritual planes of life and activity; for that would omit the most vital of all the realms of individual life, namely, the realm of the Soul itself.

In other words, the curriculum of study necessary to meet the needs of the real *Brotherhood of Man* must be such that it shall cover a definite knowledge of the fact of physical life and physical laws, spiritual life and spiritual laws, and finally, psychic life and psychic laws—as far as these can be definitely unfolded to human intelligence.

Since Nature fixes upon each individual intelligence the obligation to balance his account under the Law of Compensation, it follows that he must hold himself bound under the Great Law to pass on to his fellows the knowledge he has received. Hence, one of the most important objective points along the pathway of his own development is to qualify himself for the active work of *instruction*. Every student along the way should be made to understand and appreciate the fact that, so long as he occupies that status, he is primarily a *Receiver* who must ultimately become an *Instructor* before he can pass on the knowledge he has received, become a *Giver*, and pay his debt to Nature.

This will suggest how important it is that each individual student charge himself, at the beginning of his real studentship, with the responsibility of becoming an *Instructor* fully qualified to pass on to others who need such help the knowledge he has received from his own *Instructor*.

This, however, is one of the responsibilities which many of our students are most reluctant to acknowledge and discharge. They put it off as long as possible, often because they feel themselves lacking in the qualifications of a good instructor, or in the ability to impart the knowledge they have so generously received. But if such is the case, then it is clear that they have not completed the work of *studentship*; for no student has completed his course of instruction, as such, until he has taken

the full course in *how to instruct*, and proven himself duly qualified as a competent Instructor. For then only is he prepared to repay his indebtedness under the Law of Compensation, by passing on his knowledge to those who need and are entitled to *receive* what he has received and is ready to give in return. For thus only is it possible for the individual to become a real member of "*The Brotherhood of Man*".

That each and every individual may have a clear and comprehensive understanding and appreciation of the responsibilities he voluntarily assumes, or is asking that he be permitted to assume, when he applies for membership in our "*Brotherhood of Man*", let us digress far enough to inform ourselves as to what constitutes the chief qualifications of a good Instructor in such an institution. Here they are:

Intelligence: Such an Instructor must have the intelligence necessary to receive the definite instruction, in the form prescribed by the Brotherhood itself. He must be able to understand and appreciate the exact meaning and intent of the knowledge which such an instruction embodies. He must be able to know each step in the process of acquiring an exact knowledge of the full and complete curriculum of study to be covered. He must have the intelligence to acquire a definite knowledge of the exact terminology in which the instruction is formulated and given; and he must be able to give it as receives it, *in the purity of its terminology*.

Desire for Knowledge: He must have an honest and earnest desire to receive the definite knowledge which will justify the Brotherhood in accepting him as a worthy member.

Honesty: He must exemplify the quality and degree of Honesty that entitles him to the confidence of the members of the Brotherhood with whom he desires to associate himself. He must be Honest in his purpose and in his efforts to make only a constructive use of such knowledge as he shall be able to receive. He must be honest in his efforts to give his knowledge so received, in its purity, to those who are entitled to receive it from him in return. He must be honest in that he shall not misrepresent the Brotherhood or its teachings, in any

way, by substituting for its own the teachings of any other Brotherhood, or institution.

Courage: He must have the courage of perfect frankness and sincerity in all his dealings and associations with the Brotherhood and all its members. He must have the Courage to exemplify the spirit of the teachings of the Brotherhood in passing on his knowledge to those entitled to receive it from him.

In this connection, he must know that the highest quality of Courage often demands of him that he withhold from his students, or fellows, the knowledge he has received, even when his sympathy and natural desires would impel him to give it. He must know that his responsibility as an Instructor may even demand of him that he suspend the instruction of a student at any time, in the interests of the Brotherhood. When this occurs, he must have the courage to discharge that responsibility without the least equivocation or hesitancy. If his student proves unworthy of confidence, as such, or that he is not ready to receive the knowledge he desires, he must have the courage to discontinue his instruction until such time as he shall qualify for further instruction.

Humility: He must exemplify the quality and degree of Humility which is free from egotism, vanity of intelligence, self-exploitation, or the desire to command public attention or public applause. He must not seek to command attention, or curiosity, or fictitious importance, or false knowledge, through psychic phenomena, or exhibitions of spiritual powers. He must have the humility to refrain from unnecessary talking, and from exploiting his knowledge for any ulterior purpose that is not constructive and unlifting and of value to those who hear. He should bear in mind that the fewer the words in which he can express his knowledge and instructions, the less he will obtrude his personality upon his student and distract his attention from the knowledge to be conveyed. True humility is, in truth, one of the rarest characteristics and virtues of the wise Instructor.

Unselfishness: The qualified Instructor will never seek to commercialize the knowledge or instruction he has received as

a gift from his instructor to qualify him for the responsibility of passing on his spiritual and psychical knowledge in the course of the curriculum of the Brotherhood.

Tolerance: The duly qualified Instructor must be free from criticism, and the disposition or tendency to judge his fellows. He must be able to differentiate and distinguish between mistakes and deliberate wrong doing, and exemplify a generous forbearance toward the errors and frailties and the imperfections of his fellow man.

He must be kind and considerate with all his fellows. He must be cheerful and trustworthy. He must strive with all his intelligence and strength, to exemplify the spirit of constructive service in his own life, that he may thus make it a beacon light to guide the students and members who shall pass that way.

While it is admitted that this is setting an exalted standard of individual character by which to measure the qualifications of a Good Instructor in the real "Brotherhood of Man", nevertheless, the measure is strictly within the powers of those who are willing to assume the responsibility, and labor in good faith to discharge it to the full limits of their abilities.

Does it seem possible to you, dear reader and friend, that there is such a "*Brotherhood of Man*" upon this physical earth of ours, having a definite curriculum of study covering so vast a field of actual knowledge as I have so briefly indicated and outlined?

Would my unqualified personal assurance of that fact carry with it to your mind any assurance that I have been giving you, in substance, but a brief outline of a great educational institution which has been in actual existence for many, many years, having a curriculum covering even a broader field than that outlined?

Such, indeed, is the case. The name by which it is known at the present time is—"The Great School of Natural Science". Moreover, this Great School, throughout the history of many past generations, has been, and is today, seeking to give to the world such of its knowledge of Individual Life, here and hereafter, as lies within its power.

This School has carried its scientific researches beyond the

plane of the purely physical inquiry, into realms of the spiritual and the psychical departments of Nature. It has accumulated a vast store of definite knowledge in these higher and finer realms of its researches, and is ever ready to pass it on to those who are able to prove their right to receive its instruction.

This, however, does not imply that the School of Natural Science has accomplished a definite and exact knowledge of all the facts of physical nature. Neither does it indicate a scientific knowledge of all the facts of either spiritual or psychical nature.

It does mean, however, that this Great School of Natural Science, during the period of authentic history, has been acquiring and accumulating a wide range of exact and definite knowledge in all the departments and on all the planes of individual life, physical, spiritual and psychical.

It means also that this Great School has developed a definite and complete method of imparting its knowledge to the world, as rapidly as earnest seekers desire to receive it and can demonstrate to the School that they are duly and truly prepared, worthy and well qualified to "keep the secrets of the Masters", and exemplify their teachings in their daily lives and conduct, thus becoming "living lamps to guide the feet of the just and true", in the Way that leads to Spiritual Life and Soul Illumination.

Your Elder Brother,

J. E. RICHARDSON, T.K.

(TO BE CONTINUED)



From the Valley of the Pines

PINE NEEDLES

By JOSEPH A. SADONY



RESPONSIBILITY

If we send forth a creation
That we alone know how to make
It will come back,

If not perfect;
For it will be returned
To its father for repairs.

FATE

There is a first seemingly, insignificant step,
Unseen,
Unknown,
Which leads to Heaven or Hell.
It is at the point,
Where temptation has no string,—
Where life and death are synonymous.
It is at the point
Where we may turn future tears
Into future smiles.
It is at the point
Beyond which we are conditioned,
Beyond which,—as we say,—
We are in the hands of "Fate".

DOMINOES

We stumble
And knock down the dominoe ahead of us,
Which knocks down the next ahead.
And that the next,
And so on, till out of sight,
And we soon forget the blunder made,
Until we are awakened

By a blow from behind,
Which knocks us down,—
And discloses the fact
That the dominoes of life
Are arranged in circles.
If we hit one ahead,
We must expect,
Sooner or later,
The blow from behind.

ONE HUNDRED PERCENT

We do not have one hundred percent gold
In our working tools,
Or they should wear away.
We do not have one hundred percent "efficiency"
Or it would destroy itself.
There are always a few black sheep
In the fold.
As reminders of our weaknesses.
And so we may create activities
For safety.

ANCHORS

Do not allow your anchor
To be so heavy
That you can not pull it up.



WASTE

By ELBERT A. HOLT 32°



N the business, commercial and industrial world safeguards against waste are essential to success, for there is no affinity between waste and profit, and dividends inherently shrink from Waste.

Waste is a stealthy and unbidden visitor, entering in at many doors, but never a welcomed guest, and when account is taken, is always found to be an expensive sojourner.

The sum total of waste in the business, commercial and industrial affairs of men during the past two generations, recorded on a monetary basis, would be appalling, almost unthinkable.

In the United States innumerable enterprises have found shipwreck in a sea of waste.

But the monetary phases of waste, however, sink into insignificance as man's real losses are recounted, for financial waste is but as the rivulet to the ocean, and as ant hills to the Himalaya's heights as compared with the real waste in human affairs: The Waste of Undeveloped Intellect.

To fully grasp the significance of the expression, The Waste of Undeveloped Intellect, one must realize that in all things Nature is both purposeful and progressive; that there is a plan back of every phase of nature; that in all things Nature works from the lower to the higher, and in this is purposeful and progressive.

All nature is an evidence of the thought of God expressed in matter; nature, as a book, is a revelation of God to man, and as man learns to read in this Great Book he is illumined by the light of Truth which frees his mind from the darkness of error and places his feet in the path of progress.

Nature's work is to develop a man, man's work is to develop a master. A Master's work is to develop into the likeness of his maker, and God's work is expressed in the plan and the laws of progressive development.

The distinctive known kingdoms of nature, in their se-

quence, are the mineral, plant or vegetable, animal and human.

Consciousness inheres in each of the four, inexpressably low in the mineral kingdom; low, but nevertheless consciousness; nature is progressive, and in plant life expresses a higher phase of consciousness than in the mineral kingdom; still advancing consciousness crosses over a vast sea of progress as it expresses itself in the animal kingdom; and then the fourth kingdom of Man—man crude and undeveloped, but with attributes that make for an unlimited development of consciousness. This is Nature's plan of progressive development and Nature's plan is God's plan.

Under the laws of integration and growth nature takes care of all development from mineral consciousness to that of man, but upon the completion of physical man, God, as recorded in Genesis, breaths into man the breath of life, and man becomes a living Soul, potentially, in the image of his Maker, but Adamic in ignorance, and from that low estate he must evolve and progress, in mental, moral and spiritual growth which is only to be attained through personal effort, for in the progress of the soul there is but one legal tender provided by nature, and that is Personal Effort.

The Adamic Man is man in his lowest reaches, dominated by his animal appetites, passions and desires, but with those distinctive attributes that proclaim him a human soul, Independent, Self-Conscious and Rational, with the Power of Reason, Personally Responsible and Morally Accountable, and as a psychic entity he begins the work of a true homo, and his work is to transform simple Adamic Consciousness into mentality, mentality into intellect, and to illumine and transform intellect into Divine Consciousness, growing step by step, here and hereafter, more and more in the likeness of his Maker.

The most progressive soul of today's civilization, mentally, morally and spiritually, has an ancestry that traces back to barbarism, while the most benighted savage of the jungle today is potentially a Master, for Self-Completion is the destiny of each, and the one simply more progressed than the other.

Solomon uttered a scientific truth when he declared that "as a man thinketh in his *heart* so is he".

The crude thoughts of the lowest types of men dominated by the animalism of their nature is clearly depicted in a repulsive facial expression which softens in an ever-ascending scale as quickened intellect finds a better alignment in thought and action, for thought is the most potent force in nature, and it is the power of right thinking that evidences the affinity between man and the source of all thought, The Supreme Intellect—God.

A developed intellect is essential in the mental grasp of our moral and spiritual duties as they apply to God, our neighbors and ourselves. All agencies that retard the intellectual development of the individual and the race are stumbling blocks in the path of progress, while every agency that makes for the mental development of the individual, and through the individual the race, is an ally of God in his plan for the progress of man.

No people can progress as God intended unless those who rule and govern have as their first care the common general good of all the people; all other rule is *mis-rule*, and can be perpetuated only where no educational advantages are provided for the masses of the people.

Imperialism and Ecclesiasticism are the two agencies that should have stood as sponsors for human progress; but, sacrificing the welfare of the people on the Altar of Greed, they closed the road of progress by imperial decrees and ecclesiastic canons against the cause of education for the masses of the people, and in consequence the wheel of progress failed to turn for many long centuries, during which period civilization groped in mental darkness with all the attendant ills and evils of ignorance.

Illustrating the preceding paragraph from the pages of history three notable examples can be cited, which together encompassed practically all of civilization in their baleful effects.

In China, more than two thousand years ago, Che Hwangte was the Emperor of a wonderfully progressed people, and the builder of the great Chinese wall; however, he has never, in China, been referred to as the builder of the wall, but as the burner of books, for by imperial decree he ordered their de-

struction; and in the fulfillment of this decree against the cause of education the people lapsed into ignorance, and went into a long mental sleep, from which China has not yet fully awakened.

Mohammed ordered that all books be burned except the Koran, and as a result the vast majority of Mohammed's followers are so crude and unprogressed that should he return today he would unquestionably know his own, for his people are, perhaps now, suffering most from The Waste of Undeveloped Intellect.

Ecclesiastical Rome, in her early antagonism to learning generally, held in leash all progress in Christian civilization for more than a thousand years until the more advanced and independent thinkers and people threw off the Papal yoke, freed themselves, at least in part, from its mental bondage, and made possible that miracle of all ages, The Twentieth Century Progress Of Man.

Everything in nature has its opposite, every evil its remedy, and from the long centuries of Imperialistic and Ecclesiastic *Mis-rule* the people are finding liberation wherever Democracy's guiding Star is in the ascendancy.

Democracy holds sacred the inalienable rights of man, and for a better conception and appreciation by the people of these inherent rights espouse the great cause of education, and through the medium of the Public School is endeavoring to make education general.

All the people of civilization, of every faith, creed, sect, and opinion, forgetting the past, stressing the present and contemplating the future, should, for the Progressive Development of Man and the Glory of God, in the Spirit of the Universal Brotherhood of Man, unite in a concert of action to make the Public School a World Wide Institution and through Universal Education atone for the Past's Waste of Undeveloped Intellect.



WHAT IS EDUCATION?



HE Editorial staff have been seriously considering the advisability of closing out this department of "The New Departure", beginning with the May issue, which starts the third volume of our little magazine. This month, however, there has been such a deluge (a little deluge) of answers coming in from so many new students, that it would seem to us the department is growing in favor among the readers. If this is true, we feel it would be wise to continue the department; and as a special favor, we are asking each student who sends in an answer to the last problem, to tell us whether or not he would be interested in having this New Departure continued, and giving us any added suggestions concerning it that he may have. It will help us to determine this problem.

"Education is accumulated knowledge concerning any facts of Nature." (V. B. L.)

"The extension of Consciousness and the development of Individual Intelligence in the Right Use of the Powers, Capacities and Faculties of the Soul." (C. B. S.)

"Education is that which determines the extent of acquired knowledge and powers, combined with and dependent upon the degree to which these are constructively applied in conformity with the law of Personal Responsibility and Moral Accountability." (A. C.)

"Knowledge gained by personal effort in the physical, mental and psychical realms." (H. M. G.)

"Education is the process by and through which Individual Consciousness is extended; it is the drawing out from a center a response to Truth by a moral, intellectual and spiritual instruction which develops and unfolds the faculties and powers through the 'right application of knowledge and the right use of power' whereby the Soul senses the established facts of Nature in their relation to each other and to his own Individual Intelligence." (H. H.)

"The unfoldment and development of latent faculties, capacities and powers." (C. H. C.)

"Education is the drawing out and developing of all the latent powers and capacities of an individual. It develops along two lines—the personal and the social. The personal develops or is educated in four main lines:

1. Physical education, or the study of the body.
2. Mental education, or the development of the mind.
3. Moral education, or the development of the Will.
4. Spiritual education, or the development of sense of the existence of an all-powerful force.

The social education deals with an individual's relation to the society in which he lives, especially his duties to his neighbors, the state and nation." (M. E. G.)

"The systematic training in any or all of the departments of individual life, for the purpose of cooperating with Nature in the general process of refinement." (E. O.)

"The process whereby the individual becomes acquainted with the facts of Nature. The process is wholly intellectual and is neither moral or immoral. But the result of Education, which is Knowledge, may be used either for moral or immoral purposes." (F. G. S.)

"Education is the exercise of the faculties, capacities and powers of the human soul in the acquirement and use of knowledge." (W. W. M.)

"The acquirement of general information in all lines of development—physically, spiritually, morally and socially." (M. G.)

"Education is a process of schooling in acquiring a working knowledge of science, truth and philosophy, and the ability to apply this knowledge to every-day life and conduct." (J. L. G.)

"Education is knowledge of as many important things as possible." (G. G.)

"Education reconciles the individual's existence on two planes of matter and enables him to learn and seek those experiences which will build a well-rounded and complete life." (F. F. L.)

"Education is that process of growth which comes in the life of an individual as a result of his own effort in the application of religion ('the application of the facts of science and the conclusions of philosophy to individual life and conduct') to his own life." (V. M. O.)

"An ethical process which represents the sum total of all qualities and development acquired through efforts, by the individual, to achieve culture and self-unfoldment." (J. C.)

"Education is a means by and through which to awaken human consciousness to his abilities, capacities and powers, and also presenting all the systematized and organized scientific conclusions to date." (B. R. P.)

"Education is whatever (on any plane) contributes to the Consciousness of Individual Intelligence, an understanding and exemplification of his Personal Responsibility and Moral Accountability." (E. A. W. H.)

The definition of Natural Science:

1. Education is the process by which an individual acquires a definite knowledge of all the facts of Nature in all the realms of human interest—physical, mental, moral, spiritual and psychical.

2. It is also the accumulated knowledge thus acquired.

With this definition deeply impressed on our Consciousness, let each and all of us strive to become "educated". There is no greater nor more important work to which mankind can possibly devote himself.

TK.

To every man there openeth
A Way, and Ways and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low;
And in between, on the msity flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low,
And every man decideth
The Way his soul shall go.

JOHN OXENHAM.

WHAT ABOUT THE SUICIDE CLUBS?



CONSIDERABLE agitation has arisen in the public mind over the subject of the many suicides among our young people. Since Jan. 1st, 19 students—from 15 to 22 years of age—have committed suicide. Some have been "tired of life"; others were morbid and blasé; and still others were fulfilling pledges made in suicide clubs.

What are Suicide Clubs? They are voluntary associations of young "intellectuals" who gather together and pledge themselves to suicide within a given time. In one such club each member pledged to kill himself within the year "to get a new thrill". In another they were to "snuff out" to avoid the monotony of life and the long years ahead. "The Phantom Three" was a trio of high school boys who had decided to study the life and world beyond, with one of their number as the explorer—the one to be determined by drawing lots. Other similar clubs have been found in the high schools and colleges, proving that even our young people are struggling with the same old problem of a future life beyond the grave.

What do they accomplish? Nothing but sorrow and heart-ache for those who loved them; for themselves, only a continuation of life as it was here. They prove nothing concerning another life, except to themselves—which would have been proven in its own time had they lived out their normal life. For when they reach the other side of life, if they have sufficient intelligence, they soon are educated to the understanding that a "proof" cannot constructively be made through the channel of mediumship, in any of its destructive forms. They evade neither hardships, disappointments nor long years ahead; for Natural Science tells us that "suicide never evades nor avoids either painful or unhappy earthly conditions, but serves only to plunge the individual into the midst of conditions upon the spiritual side of life even more painful, unhappy and destructive than he seeks to evade or avoid".

This sudden and premature cutting off of life has its direct

effect on the Soul. The spiritual and psychic effects are to retard natural development on the spirit side of life. "In some respects suicide is analogous in its action on the soul to the action of certain destructive acids upon the physical body. Once it is applied—and the process thus set in motion—it goes on and on until the cause is removed. No permanent restoration of constructive conditions within the Soul can be established until the Intelligence, the Will and the Determination of the individual himself can be set in motion to counteract the destructive processes involved by the original psychic impulse of self-destruction which led to the death of the physical body." (The Great Known. TK.)

These immature "intellectuals", cutting themselves off from life, are merely storing up more hardships for themselves.

Philosophy and Evolution have been branded as the underlying cause for these numerous students taking the shortcut into the spiritual life. It has been claimed that the teaching of these subjects removes from the young person the main inspiration for living and progressing; that it leaves them without a sense of responsibility; that it makes of them rank materialists without hope of a future life or reward for personal effort; that it destroys their faith in God and gives them no foundation on which to build their lives.

Senator Love of New York is urging that children under 18 years of age be forbidden to read or study philosophy—as a protective measure against early suicide. Some of our industrious statesmen are endeavoring to pass laws in the various states to prohibit the teaching and study of Evolution in the schools. And in a few cases the law has been passed.

Will this relieve the conditions existing among our young people which lead them to suicide?

The younger generation are tearing down the conventions and traditions of the past. They are refusing to be bound by the old, set ideas of their forefathers. They are breaking away from the hidebound orthodoxies of days gone by; they are establishing a new order of things to fit the conditions and life of today.

The orthodox religions preach and teach the severe and

unmerciful punishment of crimes, instead of the beneficent rewards for the avoidance of crimes. These teachings insult the intelligence of the intellectual and progressive children of this age. They refuse to believe, and cannot harmonize that kind of punishment with the loving Creator of whom they are told. Therefore, Orthodoxy loses its influence for good with them.

This revolt against the limitations of Orthodoxy creates a hiatus in their lives. It leaves them without an anchor to hold to. It leaves them with no higher goal to look toward. It leaves them without inspiration, responsibility or faith. Consequently, without a spiritual outlook, a spiritual concept of life and living, life palls; they become morbid; they seek "new thrills", and go to extremes to find them.

Does it not seem plausible that it is this revolt against orthodoxy and the old conditions that is really at the basis of this unrest and suicidal wave that has become so appalling among our young people of today? And not the teaching of philosophy and Evolution?

On the other hand, the philosophies and the principle of Evolution as taught in our high schools and colleges are limited almost entirely to *physical* conditions and *physical* evolution. Most of these teachings are so mystical as to be impractical and beyond the understanding of its students. Therefore, they receive no constructive substitute to fill the hiatus left by the elimination of orthodoxy from their lives. Their study of philosophy and evolution, while not actually doing harm, has not given them an anchor to cling to.

The old adage—"What was good enough for my father is good enough for me"—is now obsolete and out of date and fails to retard the progress of the younger generation through its subtle sophistry.

The present generation is demanding to *know*. They refuse to be satisfied with theories, creeds and dogmatic philosophizing. They demand answers to their questions which will appeal to their reason as well as to their intuition. In other words, they demand exact information and knowledge.

The churches fail with their religious beliefs; for when

asked the most simple lessons concerning life, the ministers and leaders reply: "God never intended that man should know these things." In approaching the schools with their questions, they receive answers which deal only with the *physical* world and conditions and progress. And then more theorizing and dogmatizing, along with the churches.

Consequently, these children of today are left without belief and without sufficient definite knowledge to tide them over the turbulent transitory stage through which they are passing; and they are merely trying, in their own feeble, immature way, to prove a continuity of life after physical death.

Whether their suicide is done sanely, insanely, egotistically or heroically, or to avoid the hardships of life, they are to be pitied and sympathized with; and their acts should incite every one who understands the real problem, to a greater and more consistent effort to help in the Great Work of spreading a real and true Knowledge to these unsatisfied, unhappy, seeking Souls of our young people.

If, in the place of orthodoxy and mystical philosophies, a substitute of spiritual knowledge—including the principle of *spiritual* evolution and a philosophy of *spiritual* unfoldment and continued life—would be given, the young men and women in the high schools and colleges could be filled with the inspiration of right living, because of the spiritual rewards which Nature assures them for every constructive effort. If they were taught the simple fact that Morality is a natural law of life and the constructive basis of true unfoldment, they would have an uplifting inspiration to higher life and ideals. The void left in their souls by the elimination of orthodoxy, would be filled with a constructive inspiration which would add zest to life.

With this inspiration and basis, the young people would be kept so busy living to their ideals and enjoying the blessings for their efforts as to banish all thoughts and tendencies to morbidity; their lives would be one continuous "thrill" of progression, unfoldment and achievement, with no time for so much as a thought of Suicide.

NONETA RICHARDSON.

HIDDEN TRUTH

By VERNA B. RICHARDSON



EETING Truth.

We catch of you a glimpse, now and again;
Then like a spark you vanish upward,
Lost in grey clouds
Closed round by mists of human Fears,
Human Kind,
So fearful of the Truth, yet ever seeking it in others;
Each one despising sham, yet hiding in his Soul
The very Truth
He diligently seeks in others, hopelessly,
Afraid are we,
Lest someone delve beneath the crust and know us as we are;
We polish up the surface of the cage wherein we dwell—
A surface of reflecting hardness,
Underneath which Truth lies huddled,
While we parade in Vanity,
Truth—a spark of the Divine Essence—
Why hidest thou so long?
Our eyes, so long accustomed to the dark,
Might blinded be by such great brilliancy;
Yet greater now than ever the need for Light,
Man to man,
Face now yourselves and let the Truth shine forth.
Despise not others for their faults;
Consider more your own,
Open the windows of your Souls
And let the Truth shine forth,
Be not afraid
If at first the light be dim, and others scoff
At your very truthfulness;
Each effort to be true
Will bring unto your Soul added light of radiant purity
And the Peace of a Conscience at rest.

THE BUSINESS WORLD SUCCESS

By CAPT. W. D. BUNKER



HERE never was a time in the history of the human race when Business reached the enormous magnitude it has attained at the present time—at least that we have any record of. It is today one of the outstanding features and almost astounding wonders of this age.

If we turn our attention to a consideration of what the growth of Business has done for the betterment of humanity, we need go no further than to compare the recognized standard of living that now prevails throughout the civilized world, with conditions and standards prevailing 50 or 100 years ago.

This growth of Business has depended upon individual men devoting themselves to it and becoming successful in it. In their efforts to become successful in it many men have become slaves to it. Business becomes to them the all and only thing of importance; their only enjoyment comes from more Business; bigger profits; more powerful influence in the business world. They read volumes pertaining to Business. Nothing seems too much trouble nor to require too much effort if it helps them to become more successful in Business.

“What will it profit a man if he gains the whole world and loses his own Soul?” From these words of the Master Jesus, it is apparent that “Success” cannot be measured by the temporary possession of worldly goods, or things we acquire from activity in Business. The point that is vitally important is the Success we have made of our own life; and that cannot be measured by, or with, material standards of measurement. Real Success should be of lasting and permanent benefit not for the brief span of years here, but for the much longer indefinite life hereafter.

The majority of business men of today are seeking to make a success in the business world—material success. They fail to realize that to make a success of their own lives it is of vastly

more importance. The fact that there are volumes of literature, as well as guides, available to help them make a success of themselves, spiritually, does not appeal to them nor even awaken sufficient interest to arouse them to an investigation of the possibilities and truth of something more vital to their success than detail matters of Business. They cannot seem to realize that it is possible for an individual to make a recognized Success in Business, yet make a miserable failure of his own life, by failing to develop the spiritual as well as material entity.

We find prominent men in the business world devoting all their splendid energy and ability solely to Business. Surely this is not because they lack reasoning powers; for we find in this field of endeavor some of the most brilliant intellects one could desire to meet. However, we must remember that intellect does not constitute all there is to intelligence. True, it is evidence of an awakened intelligence, but there are many opportunities and possibilities of this life that the intelligent person will respond to, while the purely intellectual person ignores them.

The great majority of successful business men have permitted their thinking to be done so exclusively along the lines of Business that their faculties, capacities and powers have become frozen, as it were, except to matters of pure business detail. Their entire thought along business lines has established a mental habit which is not easily changed. It requires considerable strength of Will Power and Self-Control to break this mental habit sufficiently for them to interest themselves in a line of study just as important and profitable to them—the study of Living a Life to cooperate with the Constructive Principle, whether in the individual life or in Business.

Life would be monotonous and dull, as well as empty, if one's entire life here on earth had to be subordinate to the demands of Business; and when the end was near consider a life thus spent as being successful. Why is it that men will, all their lives, conduct themselves and their affairs as though this physical world is the only plane where life exists? Or as if life in the physical body continues indefinitely? Surely the

continued Success of Life is worthy of as much earnest thought as the Success of the less important Business venture, regardless of how alluring and fascinating business and stock market speculations may become. Life will outlast and outlive all our present business interests, as well as the temporary glory that appears to surround our Business Success. There is a place in every man's life for full attention to the affairs of business. It has its proper and legitimate place in his life. But not the *only* place.

To an observer it would appear that the subtle destructive effects resulting from the flush of business success are very often evidenced by procrastination and neglect of spiritual interests and effort toward spiritual development and soul growth of the individual. It is generally recognized throughout the world of Business that procrastination, neglect, apathy, slothfulness, indolence, will cause any business to suffer adversely. The same law applies likewise to the individual in the realm of the spirit—the price must be paid for neglect; it is not possible to “slip one over” on the Law of Compensation.

The selfish individual, in or out of business, is never justified in taking a mean, unfair advantage of his fellowmen, simply because the opportunity presents itself. If Business Success must be attained by dishonest, unfair, unscrupulous methods, and slippery, sly practices, the price of its cost has been far greater than he who revels in the false success appreciates at the time of his intoxication. He may be a success in material business; but spiritually he is most unsuccessful and a miserable failure.

The clean-dealing, spiritually inclined business man has many problems and difficulties to meet before he can attain Success, in business and in his own life. It is necessary for him to be constantly “on guard” against high-pressure, hypnotic salesmanship, misrepresentation, shady tactics, false values and the sharp practice of crooked, nefarious schemes involving deception, even if they are done just inside or unknown to those responsible for enforcement of statutory laws. Nature's laws, in back of statutory laws, are absolute and are

not side-stepped or evaded by any technical wording or ignorance on the part of the individual.

It is a part of every successful business man's responsibility, as well as his opportunity, to place business and business methods on a higher plane. He should not shirk. The responsibility is his. It will require manly courage, will power and self-control; but his effort will be worth while. No constructive effort is ever lost. The Success which he personally attains will be of true value; for he will know eventually that a constructive policy pays premiums of personal interest and worth.

Success in the Business world or in the life of the individual means *Service*—not *Selfishness*.



A STRAY THOUGHT OR TWO

By VERNA B. RICHARDSON

Each individual forms certain theories concerning life and reaches certain conclusions according to his own individual experience and observation. He makes his own deductions.

Mathematics is an exact science and with a knowledge of the working rules and principles, we all strive to reach a correct answer. Sometimes our answers differ even though we know the rules—merely a mistake in calculation or some part overlooked.

Some of us reach the right solution of a given problem, but are unable to prove it. So it is with the problem of life.

All Life is based upon immutable laws and fixed principles. These same laws and principles are the basis of all Science. Then Life reduced to an exact Science should be as sure of solution as a mathematical problem, providing the individual first learn the laws and principles underlying all Nature; and providing he have the necessary perseverance to continue in the study for a life time—or many life times, as the case may be.

In the meantime, who dogmatize concerning things we cannot prove?

LETTERS FROM A SAGE



Y Dear Boy:

I am answering much more quickly than I ordinarily do, as I really feel that you are beginning to tread on dangerous ground. Your letter strikes rather a jarring note. For it seems somehow as though the beautiful, kindly side of your nature is sinking into abeyance. The peacock is beginning to strut.

I hope, my dear boy, that I do not seem too harsh. But as you grow older in Wisdom, you will look back over your past life and be really grateful for those true friends who, temporarily hurting your vanity, did at least bring you to your senses and made you realize the utter selfishness of false pride.

I believe it was Burke, the great English parliamentarian, who said: "No man ever had a point of pride that was not detrimental to him." And how true this is.

Of course, there is that attitude of Soul which is ordinarily termed "just pride". But this is a far different thing from the present time, it is this foolist conceit which seems to be running away with you.

As I said before, your letter really does strike a harsh note, for I can almost visualize you as a kettle drum, inflated far beyond the necessary tension requirements, and consequently resounding completely out of harmony with the rest of what might otherwise be a beautiful symphony.

Many years ago, I too suffered from an excess of self-esteem. I really had, through hard study, developed certain intellectual attainments. Consequently, I began to feel myself a superior individual, looking down with a sort of supercilious contempt upon those whom I consider my intellectual inferiors. A certain hauteur and grandioseness of manner developed. And to be perfectly frank with you, I actually strutted, head high and chest expanded, looking neither to right nor left. It was veritably a case of "Me and God".

But Nature, fortunately, is a great leveller. And it was

not long before I was moulded and hammered back into some semblance of a truly humble being. How true it is that "pride goeth before a fall". For the inevitable result of this insuperable conceit was that I began to lose my friends. People would look askance at me and actually laugh up their sleeves. The meek humiliation and adoration which every conceited prig craves from others did not materialize. Instead, I antagonized others and aroused their resentment. And finally I was the one to become humiliated, for I had almost completely cut myself off from all human intercourse. Unable as I was to meet my fellowman upon the basis of true brotherly affection, I was soon alone. For how could it be otherwise when all my affection was for Me, and 'thou didst not count'.

Fortunately there was a certain something in my economy which was greater than all this superficiality. The real me suffered. No one really wants to be completely alienated from his fellows. For in the very heart of his heart beats eternally that divine spark of the Universal Soul. And unless one has so completely degraded himself that he has sunk back into the stage of pure animal consciousness, there will always be a yearning toward his fellowman.

So, in desperation, I began to analyze the situation. I wondered why it was that people turned from me. And as luck, or rather fortune, would have it, I one day met a man who must have been gifted with keen insight, for he was not long in turning the conversation upon the subject of pride and egotism. And during the course of the talk and analysis of the subject he made one statement which I have never forgotten. For it profoundly affected me.

His statement was to the effect that in all his travels, far and wide, he had yet to meet a man who knew so much along any particular line of human endeavor, but that there was some one else who was just a little more advanced along the same line.

You see, my boy, life is a continuous process of growth and unfoldment. There is no limit to the possibility of human achievement. It seems that the human soul evolves through an ever-increasing extension of consciousness.

Why child, there are intelligences, even within the limitations of the various planes comprising this little and comparatively insignificant planet that are as far superior to you and me in knowledge and wisdom, as our intelligence is superior to that of the beetle.

And so I became painfully aware of the fact that I had limitations. I really could think of people that were far ahead of me in a thousand and one ways. For it is a remarkable phenomena of nature that if one truly and earnestly desires the Truth, it will come. It must burst through, even though the personality becomes seared and blighted in the process. For in spite of all my faults and failings, I do believe there existed within me the qualifications of a true seeker.

And then as I looked around, as it were, and began to study the hearts of my fellowmen, it dawned upon me, that the Soul craves something more than mere intellectuality. The intellect may be perfectly dazzling, but without the warmth of ordinary human kindness, of human understanding and compassion, without tolerance and true humility, which is the result of one's due appreciation of his abilities, advantages and limitations without ostentation, intellect is really a cold, ruthless implement of the Soul.

Thus, my dear boy, my own bitter experiences, the result really of lack of Wisdom, impels me to warn you at the present time. Let nothing stand in the way of your aspiration to travel the road to the south. And if ever you feel yourself becoming a victim to the debasing and soul-restricting influences of conceit and egotism, drop everything for a time and go out into God's great open country.

Listen to the birds in the forest. Study the growing things of life. Look up into the heavens at night and try, if possible, to gain some conception of the immensity of the universe. Tune in, if you can, with the tremendous underlying forces of nature. And I assure you, my boy, that there must dawn upon you the realization of your own comparative insignificance.

Do you suppose for one moment that all the activities of the world would stop if you were suddenly snuffed out of existence? Ah no, my child; all would proceed as usual. The stars

would still pursue their heavenly course. The earth would still revolve in its orbit. Millions upon millions of souls would still continue to incarnate and reincarnate upon this physical plane of ours. You would simply pass out of existence, a mere nothing, a drop in the ocean of life.

And yet, my boy, always hold in mind the fact that life really is worth living, that there is a great future ahead of the soul who aspires and conquers. You can, if you wish, be of some real value. Your duty as a student in the Great School is to prepare yourself to be a worthy servant of humanity, doing right for the sake of right, and not because of any reward that may accrue. And whatever your work may be, great or small, whatever is presented to you to do, that do gladly and cheerfully, absolutely free from any trace of egotism or conceit.

And in time will come to you the conscious realization that there is no death: that even though your physical body be smashed asunder, yet are you a living soul standing supreme and radiant in that marvelous realm of spirit whose glory and splendor are beyond the power of mortal words to describe. For Nature is absolutely just. She does reward those who truly live the life.

Sincerely your friend,

G. G.

There is a pool in the woods.

When it is calm and unruffled, it mirrors all that surrounds it. Each detail of tree and cloud is so clear, so accurate, it is difficult to tell which is the object, which the reflection. Let the wind but disturb the pool and all is changed. Trees slither across in weird fashion. In fact, they are no longer trees, they are blurred objects, unrecognizable. Even their color is lost. Clouds swim off in scared lines.

My mind is like the pool. When I am calm, I see things as they are, clear and true. If I allow any outside influence to disturb my poise, I can see nothing as it is. There are no facts, no truths to deal with. All is distortion. All is doubt.

MARIE T. GARLAND.

OUR SECOND ANNIVERSARY



HIS issue of our little magazine marks the closing of its second year, and with the May issue it passes its second anniversary and enters its third year of activity. Notwithstanding the difficulties and vicissitudes it has experienced, it has made history and is growing constantly in value, and its influence for good is continually extending. For these things we are deeply grateful and we hope that you—our Readers and Students—will join with us in a mental and spiritual celebration in its honor.

Remember—it is YOUR magazine, as well as ours; and as we approach the threshold of our third glorious year let us all “turn to” and make it better and more valuable in every way.

Our desire and effort are to make this Magazine more vitally interesting to our own Students, Readers and Friends, as well as to the “Progressive Intelligence of the Age” who have not yet become acquainted with the philosophy of the Great School of Natural Science. We wish it to become an active and potent worker in the general field of intelligent men and women.

Tell us frankly and candidly what departments you most enjoy.

Tell us what changes you would suggest in those you do not enjoy.

Tell us if the leading articles seem to you to be too “Heavy”.

Tell us if the entire tone of the Magazine is too “serious”.

Tell us if you would enjoy a more popular style.

In other words, tell us your frank opinion, criticism and suggestions.

And send us some snappy, “punchy” one-page articles on general subjects, about 350 words.

With the beginning of this, our third year, we invite your constructive criticism, as well as your renewed interest and friendly help.

Personal Greetings to all from the Editorial Staff and
THE EDITOR-IN-CHIEF.

MENTAL TRAINING OF CHILDREN



IN a broad general sense, mother's may be classified under the following groups, namely:

1. Those who have had the advantage of proper education and mental and moral training and who, by reason thereof, are fully equipped to understand, appreciate and discharge their responsibilities as the dominant influence in the lives of their children.

2. Those who, for various reasons, have had little or no educational training and who, as a result thereof, arrive at the threshold of motherhood wholly unprepared to assume, understand, appreciate or discharge the responsibilities which rest upon them as the dominant influence in the lives of their children.

It is even more profoundly to be regretted that this class comprise so large a percentage among the mothers of our country, and so much larger percentage among the people of many other nations of the earth. The causes of this lamentable deficiency among so many of our mothers are many and varied. Chief among them are:

(a) The failure of their own mothers to give them the educational benefits of their own personal experience and the knowledge gained therefrom.

(b) The failure of our educational system to provide for such education at all.

(c) The refusal of the prospective mothers to receive such education.

In a previous article we have learned that during the early period of a child's life, the mind is more plastic and receptive than in later life. The younger the child the more receptive its mind.

We also have learned that the mother constitutes the dominating and potent influence over the child prior to school age.

Therefore, we must conclude that it rests with the mother, during the early years of a child's life, to establish that child's mind in right lines, and oversee its mental training until it is of

sufficient age to enter the regular schools. This is her inevitable responsibility.

But, is a mother capable of training her child's mind if her own mind is untrained? Can she teach her children the art of memory, or concentration, if she herself knows nothing of these? No. The mother who undertakes to discharge her responsibility of providing mental training for her children, first must train her own mind and establish it in lines of right thinking, training and discipline, and learn to exercise control over it. She herself must possess this training before she can pass it on to her children. This is the law.

The average woman, after her marriage—be she uneducated, or a college graduate—usually becomes engrossed in house-keeping, social affairs and material living, and finds no time to devote to her own mental training and development. She lives in her household duties, or social life, and forgets her mental activities. In due course of time she settles into a state of mental ennui, becoming each day less active in mind and more interested in physical things. The newspaper, as an educator, passes out of her life. Books become strangers. Current events are a non-essential labor, hence she has no time for them. Mental discipline? Of what use is that to her now? And, so her interests become limited, more and more, to cooking, washing, dusting and sewing, with occasional social affairs to break the monotony of her hum-drum life.

In the course of events, she notes with resentment, that her husband seems less interested in her. He devotes more time to his newspapers, books and friends, and manifests greater desire to go out. Apparently there are less sympathy and responsiveness and more constraint and reserve between them. They seem to drift apart gradually, finding less and less of common interest as the days pass by, and realizing that it is more difficult to find association with each other. The wife becomes sullen and resentful and wonders how her husband can be so selfish and unkind, when she provides him such a comfortable home. She marvels at his enthusiasm and interest when in the company of others.

Poor, foolish little woman! Do you not realize that your

husband needs more than a comfortable home? Don't you understand that he requires as much, if not more, of your intellectual association, inspiration and companionship now than before your marriage? Do you not know that if you do not respond to him and travel side by side with him in his mental life, he will seek companions elsewhere?

District Judge Henry J. Hersey, of Denver, says:

"It is too often that the wife allows herself to become a commonplace subject in the home along with the furniture—she refuses to maintain the mysteries of personality which make for romance and interest, and lets herself go."

As time progresses, the average wife awakens to find herself crossing the threshold of motherhood. Following the arrival of her baby, her household work and physical cares make greater and greater demands on her time and energy, and she continues on in her mental ennui.

The average mother, during the first seven years of her child's life, becomes so interested in caring for its physical needs that she forgets the mental training of both her child and herself. With knowledge and intent, or through ignorance and indifference, she shunts her child's mental training, with the idea in mind that it is the responsibility of the schools and teachers to provide that part of her child's education. When she has provided the physical comforts, she feels that her duty to her child is performed. Little does she appreciate the onerous responsibility of training the mind of her child along definite lines during its most receptive and plastic period. And, because of this, oftentimes mental habits are formed during this early period, which prove a handicap to the child throughout the remainder of its physical life. When this occurs, it is the result of a mother's failure to understand, appreciate and fulfil her obligation of motherhood. Sometime, somewhere, under the great Law of Compensation, that mother will be called upon to right the wrong she has done this soul, and suffer the penalty of her failure.

When the children attain independence, and no longer need the physical care of the mother, she suddenly awakens to find that she has lost much of the respect of those she loves. She

has forfeited the joy, the companionship, the happiness of mental association and companionship with her husband, her children and her friends, because she failed to train her own mentality and, later, that of her children. She realizes that she has failed in fulfilling one of the greatest responsibilities to herself and her children, and she suffers the penalty of her failure. Then she wonders why she is so unpopular with her husband, her children and her friends. She stops in the onward march of civilization, while her family go on without her.

The human mind is limitless in its possibilities of development. Nature has equipped each of us with a mind as a means of acquiring soul knowledge through experience. The mind is the intellectual activities of the soul in operation, through which it develops on the mental plane. If the mind is allowed to become inactive, a great opportunity is lost, for the soul is deprived of knowledge which is necessary to its development. Therefore, to fulfill Nature's purpose, it is essential that we keep our minds active and in discipline, that we may acquire all possible knowledge, through experience, necessary to our souls' progress.

The mind—as well as all the faculties, capacities and powers of the soul—is like certain metals. The more it is used, the brighter, keener and more scintillating it becomes. If allowed to remain inactive, it becomes dull, lifeless and corroded with rust.

The best way to attract people worth while, and to invite respect and happiness, is to *be* worth while. To be worth while, one must be active and alert physically, mentally and morally. In fact, the whole problem of making life itself worth while, is for the individual to make his *own* life worth while. If a woman wishes to attract and invite the respect, love and companionship of her family, she must keep her mental apparatus in strict discipline and training, that she may be able fully to discharge her responsibility to them, as well as to herself. She must keep herself interesting, original and mysterious, by adhering strictly to her mental development and unfoldment, to the end of her life. NOXETA RICHARDSON.

(TO BE CONTINUED)

WHAT IS ATTENTION?

By EOLA W. HOSWELL



TTENTION is individual. Voluntary exercise of the Wakeful Consciousness to a specific and definite end.

Attention is the mental result of a definite, Conscious, Intentions. Voluntary exercise of the WILL, to *know*.

Knowledge, which is soul POSSESSION, has become that, by means of attention to some particular thought, idea or object.

Knowledge comes to the soul through two different channels; through the spiritual and physical sense channels. Whatever comes to Consciousness through the *sense* channels must be submitted to the process of mental or intellectual analysis, by means of Reason, Will, Choice; which in turn calls for a definite reliance upon Attention.

When one has learned to discriminate between Intuition and Impression, she may devote the Attention to Intuition and become richer for its informing power.

With reference to the senses,—we use the eyes to *know* by seeing; the ears to *know* by hearing, and so on with all the physical and spiritual senses, which always involves the use of Attention.

And this is the process by which experience yields its store of Knowledge. Each sense contributing its quota according to its plane of intelligence.

Attention is a self-governed, directed, controlled act; no outside entity, or intelligence can be *attentive for another*; ones' Attention depends utterly upon the Voluntary effort and power of his own individual self.

Attention is a *wide-awake* function of Conscious Intelligence.

"Nothing can hold us unless we give it our Attention." (TK.), which points to the fact that Nature has a plan whereby the Individual may become independent and *choose* his own line of action.

To be *free* one has simply to choose and control the focus

of Attention. As "nothing can hold us unless we give it our Attention", the converse is true—that to which we give our Attention constitutes the dominating life attitude, influence and power, continually radiated—by Individual Intelligence. *Ergo*—to establish in one's own mind the Consciousness the ideal, one desires to attain, then through his power of Self-Control, *hold Attention* to the vision of a desired goal,—is to reach self-mastery—balance-poise.

Up through the evolutionary process, Souls are swayed by appetite, passion, emotion, impulse and desire, accordingly through action, lives are diffused, diverged and deflected from any steady purpose; hence are un-sure, unsteady, uncorrelated and therefore more or less negative.

Attention is an *active, positive* attitude of mind and Consciousness, which under the law of Vibration, naturally *overcomes* the lower, negative states and conditions. Attention, as a positive attitude, may be used to achieve either Constructive or Destructive ends, which is always determined by the soul's impelling motive and purpose. If directed Constructively, it evolves Consciousness to a self-determined development and accomplishment. If destructively directed it leads to devolution.

Attention is a concomitant factor in Self-Control. Without Attention you cannot have Self-Control and without Self-Control you cannot have Attention; the two are one in the problem of self-mastery. Therefore its "use in self-development" is fundamental and paramount as the basic essential factor; without which self-development is impossible. Equally true, may we apply the same scientific process to HEALING.

Healing is a matter of balance, harmony, polarization to and under the Constructive Principle in Nature. Therefore—

Whatsoever things are pure, lovely, *true*, "think on these".

"If thine eye be single"—the thought, purpose, motive pure, *one-pointed*, "thy whole body shall be full of LIGHT."

ATTENTION is the gateway to accomplishment and fulfillment.

THE QUESTION BOX



QUESTION: Do you honestly believe that any sane person ever dreamed, hoped or planned to violate, evade, circumvent, or override any (to him) known, immutable laws of nature?

ANSWER: Most certainly. Study this illustration: Two young men, A. and B., both sane, fall in love (or think they do) with the same young lady. A. wins. B. determines that, whatever may be the cost, A. *shall not have her*. After studying the matter over, with the utmost deliberation, B decides to lure A. by professions of friendship, to go with him for a short trip in the forest. When they arrive at a point where B believes he can safely conceal the body, he shoots A and kills him. He has not only *planned* to violate Nature's Law of Life, but he has succeeded in carrying out his *plan*, to the letter.

But suppose there was no malice in B; and, instead of killing A, he concludes he can never be happy again. Therefore, instead of shooting A, he puts a bullet through his own brain, and thus takes his own life. In this case, he has deliberately *planned* to violate and *override* Nature's Law of Individual Life; and, as before, he has *succeeded*.

There are thousands of illustrations appearing in the public press constantly. Our Courts devote much of their time and effort to cases wherein men deliberately scheme, connive, plan and work to destroy the lives of their fellows. Many of them fail, but many others succeed. Have I answered your question?

QUESTION: Do you really contend that any person consciously, of his own free will, foreseeing the results, and being in possession of all other vital qualities or things which necessarily go with moral responsibility, ever thought or acted in such a way as to do himself an injury?

ANSWER: Certainly. While you have been exceedingly careful to set every trap possible that would impel me to contradict myself, or overlook some element contained in your question, as a clever lawyer, in cross-examining a witness, will

sometimes do, nevertheless, I am going to ask you to make a careful study of the following illustration, and see if you find any legitimate loophole in it that would prove me in error:

A young man has formed the companionship of a group of reckless, carousing, jolly fellows who love to go out nights, and go the rounds of social pleasure, including "the drinks". He knows, before he starts out, that one of the results will be that he will be "roaring drunk" before the night is over. He knows that drink is so poisonous to him that he will suffer the tortures of a racking headache when he sobers up. He knows that, for at least three days thereafter, he will be a physical wreck, and unable to attend to business, or discharge his responsibilities to his employer on whom he depends for his living. Nevertheless, he goes along with his crowd, and he has every experience he anticipated, with some added, perhaps. But he was *conscious* when he deliberately dressed and got ready to go. He went, *of his own free will*, because nobody compelled him. As indicated, he *foresaw the results*. He knew that he was violating his own *moral responsibility*. He both *thought* and *acted* "*in such a way as to do himself an injury*". I believe I have covered every vital condition of your question—*unless* you have cleverly concealed a "joker" of some kind in these words—"all other vital qualities of things". In these words you *might* conceal almost anything you desired; but you have said that you believe "it is with the greatest sincerity" that you have propounded the question; and I am assuming that you are, indeed, sincere; and not merely trying to propound an *unanswerable puzzle*.

QUESTION: If "hell is paved with good intentions", is hell occupied by people who have, or had, the Will to execute their good intentions?

ANSWER: Of course, you are too intelligent a man to expect me, or even wish me, to answer your question *until* I am sure that I understand exactly what it means. You start off with an "If"—which implies that you are not *sure* whether hell is paved with *good* intentions, or *bad* ones, or no *intentions* at all. Indeed, it may not be *paved* with anything more lasting or sub-

stantial than is the paving on many of the streets of Hollywood, in which case it is hardly worth mentioning.

But that is not my chief difficulty. You use the term "hell". Inasmuch as this is one of the mooted questions concerning which humanity, of every age, seems never to have arrived at a definite and unqualified decision or conclusion, so far as I am informed, it is still a very undetermined question, or problem. Because of these uncertainties, in my own mind, I feel sure you will not deem it a hardship I am gratuitously imposing on you, when I ask you to *define* the term according to your own concept of its exact meaning. Is it a *place*? Or, is it merely a *condition*? Or, is it *both*? Or, is it *neither* a place nor a condition? If it is a *place*, *where* is it? If it is merely a *condition*, *what* is that condition, and *where* is it? If it is neither a *place* nor a *condition*, then "What the hell is it?"

QUESTION: For three days and nights I have gone without a particle of food, during which time I have worked long hours without suffering from weakness or inconvenience - and during which time my friends have noted no particular change in me.

We know that our common animals such as the horse or ox, cannot do this without being completely exhausted.

Now, what is it that gives to man this physical superiority over the lower animals?

ANSWER: It is his superior mental qualifications and intelligence which enables him to conserve his physical energies more perfectly and utilize his physical forces with better discretion. It is further due to the greater refinement of his physical organism and the fact that this refinement increases the activities which go to conserve its vital energies.

Your Elder Brother. TK



"I value and love those who love and praise my aspiration rather than my performance. If you would not stop to look at me, but look whither I am looking, and farther, then my education could not dispense with your company."

DAVID THOREAU.

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